1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19
Rama SA17

R 114 tion ever yet accumulated with reference to the Guatusos. I have carefully rejected many wonderful stories told me by persons claiming to tell what they saw, and have only availed myself of the accounts of those who seemed to exaggerate least, or whose position forbade me to doubt their assertions.

T [101] 175 648 The tribes of Southern and South-eastern Costa Rica are better known. The Terrabas, living on the Pacific slope, and their neighbors, the Borucas or, as they call themselves, Bruncas, live under complete subjection to the laws of Costa Rica, and the rule of a missionary priest. They may be strictly called civilized. But those on the Atlantic slope have had a powerful ally in the forces of nature, in resisting the civilizing efforts of the Spanish invaders. The heavy rains of the Atlantic seaboard produce T [132] [137] a luxuriance of vegetation that may well nigh be called unconquerable. Broad swamps, dank and reeking with malaria threaten the European with bilious fever, fatal to energy if not to life. Three centuries ago Columbus sailed along the coast from the Bahia del Almirante, and in his usual florid style called this the Rich Coast, and yet it has never yielded to the conqueror or paid him tribute. Two centuries ago a little colony was planted far back in the mountains and one or two outlying missionary posts were scattered among the then powerful tribes. But a just retribution fell on San José de Cabecar. The hardy mountaineers did not submit to the oppressors' yoke like the gentle and hapless victims of Cuba and Santo Domingo. Even now the traditions are well preserved among them, and I have listened to more than one recital of outrages which I dare not believe to be exaggerated. Father Las Casas tells of even worse oppressions. In 1709 the people rose and massacred all who fell into their power. A pitiful remnant escaped from the colony, to wander for weeks in the woods and finally a handful reached Cartago. The Viceroy of Guatemala, in retaliation sent forces by way of the forest trails from Cartago and others across the mountains by way of Terraba. They surrounded, killed, and captured all the Indians they could, and carried their prisoners to Cartago. Some of these were divided among the settlers as servants, and have left a strong tinge on the cheeks of many a would-be high-toned Costa Rican. The remainder were settled in the villages of Tucuriqui and Orosi, where, T [191] though partly civilized, they still retain their original language, badly corrupted with Spanish. Since this disastrous ending to the colony, both parties have kept up a wholesome dread of each other and no further efforts have ever been made to found a colony on the Atlantic side of the country. T 609 648 At the same time, the Indians not only dread, but hate the Spaniards and even a trace of Spanish blood, or fluency in the language on the part of a dark-skinned or dark-haired person is a warrant for suspicion. It is not a hatred of the white race. Englishmen, Americans, and Germans are invariably respected and treated well, by the same people who are either insolent to the Spaniard or treat him at best with restraint.

000 On the Atlantic slope, there are three tribes intimately allied socially,

3:Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

FOREWORD

121 THE following paper on the present-day *Boruca* Indians of southeastern Costa Rica is not a complete ethnological study. In fact, it might well be termed an "introductory paper" on these people. It is the result of four short visits into Boruca territory. The first trip was made with the idea of becoming acquainted with these people, and the remaining three visits were made to study the conditions under which the greater portion of autochthonous Costa Ricans exist today. The purpose in mind was to understand the new problems created by the first steps in constructing the Pan-American Highway. The 177 line of the proposed highway goes between 648 *Térraba* and *Cabécar* Indian country, and indirectly affects the *Bribri* and the *Boruca*. With its start, came the flood of opportunists to claim lands that are actually occupied by [191] indigenous groups, many of whom do not even speak the national tongue, Spanish.

101 The two Bribri groups are to be found at
361 Cabagra [43] and Salitre (*ʒerí*) and amount to
[162] approximately 895 people. Cabagra lies near the pass to the upper Lari beside a river bearing its name which is an important tributary of the Diquís. It is about four leagues from Potrero Grande. The exact date of the arrival
[174] of Bribri here is not known although it was probably at the end of the 19th century as many of the older inhabitants were born on the Lari and Urén rivers. One tradition holds
173 that certain families fled across the Talamanca
166 Range because they had not adhered to clan regulations in marriage. It is perhaps of sig-
[614] nificance that very few clans form the groups in both places, and that as people, they are the first to divert from ancient tribal customs. Another popular belief is that Berchi, a king of Talamanca, caused numerous people to flee because of his extreme cruelty (*see* Folklore: *Recent History*). Some inhabitants of Cabagra moved westward to Salitre. Gradually, both places have grown as a result of the arrival of other families from the northeast as well as an increased birth rate.

At the end of the pass from the upper Coen is Ujarrás of the Cabécares which was settled for a similar reason at the same general time.
[582] It is said that "the King of Talamanca prohibited marriage between brothers [44] and one couple who had disobeyed the rules fled and went to Ujarrás." Others followed to the ex-
[Text continues top of P. 8(B)--Quelys]

LANGUAGE

197 **Connections and Previous Studies.** The majority of linguists connect both the Bribri and the Cabécar tongues with Chibcha.[45] However, they are sufficiently removed from one another that they are not mutually interchangeable. The intellectually more advanced, but at
● [191] the same time conquered, Cabécares generally understand and speak Bribri with exception of
[Text continues bottom of P. 8(B)]--Quelys

[103] [43] This name has no meaning in any existing tongue. The site should not be confused with N.S. de la Luz
[797] de Cabagra which was founded in 1745 by the Franciscan fathers and settled with Térraba Indians two leagues from San Francisco de Térraba. Fernández, 1907, vol. IX, p. 504.

[44] It should be remembered that these people are organized on the basis of matrilineal clans. (*See* Social

173 tent that this small valley could not support
166 the inhabitants. Some left for the site of China Kichá and there were joined by more people from Talamanca. We estimate that there are
[162] about 700 Indians within the area of Ujarrás and China Kichá.

101 Other Sites. There is a relatively strong per-
144 centage of Talamancan blood remaining in the people of the Reventazón Valley, but there are none of the Talamancan living habits left. Here at Orosi, and farther north at Cachí and Tucurrique, are descendents of the Cabécares
648 from the Coen region. Tres Rios, in the Central
167 Plateau, was originally settled by Bribri and
101 Cabécar Indians brought there by the colonial government in 1747.[45] Similarly, at Cangel in Guanacaste, there are some few Bribri relationships.[46] The presence of this blood in these
[669] areas is due to the transferral of many Talamancans by the government of Costa Rica as penalty for four uprisings, the first three between 1610 and 1619 and the last in 1709,
[797] which resulted in the destruction of the Franciscan missions and the massacre of Spanish
[177] men and women.[47] In these sections of displaced peoples, acculturation has been triumphant and there is next to nothing to suggest the aboriginal connections of the inhabitants of these places beyond the ordinary characteristics of the mestizo.

LANGUAGE

197 the Chirripó who are not neighbors and have
[191] little or no contact with Bribri. Few Bribri, however, do the same with Cabécar. In this respect, nevertheless, it should be pointed out that the vocabulary used by the Bribri when dealing with sacred subjects, prayers, or myths
[533] is almost totally Cabécar. Ancient songs, on
[784] the other hand, are often sung by the Bribri

Organization.)

[45] Fernández, 1907, vol. IX, pp. 491–92.

[46] Fernández, 1889, pp. 379–80.

[47] Fernández, 1883, vol. III, pp. 325–26, ftn. 7; 1886, vol. V, pp. 162–215.

[48] Lehmann, 1920, vol. 1, pp. 178–356; Mason, 1940, pp. 76–77.